

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



THE CAUSES OF RACE RIOTS

John LaFarge, S.J.



EDUCATION OF WHITE FOLKS

George S. Schuyler



LOCAL COMMUNITY LEADERSHIP

Franklin O. Nichols



INTER-AMERICAN AND INTERRACIAL

John J. O'Connor



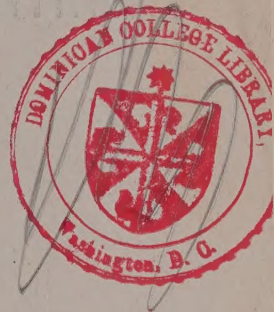
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July, 1943

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INTERRACIAL REVIEW

July - 1943

Vol. XVI

No. 7

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
—*Jacques Maritain*

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other."
—*Rev. John W. Cooper*

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
—*Carlton J. H. Hayes*

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
—*Rev. Francis J. Gilligan, S.T.D.*

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	30,000
Number of Catholic Negro Churches	326
Number of Catholic Negro Schools	263
Negro Enrolment in Catholic Schools	50,000
Priests Engaged in Colored Missions	468
Sisters Engaged in Colored Missions	1,600
Negroes in New York City	478,346
Negroes in Chicago	277,731
Negroes in Philadelphia	268,000
Negroes in Washington	187,266

Bishop Condemns Race Riots

Chicago, Ill.—Declaring “the Negro people are a living refutation of the un-Christian, unscientific philosophy of racism,” Most Rev. Bernard J. Sheil, auxiliary bishop of Chicago, addressing the graduating classes of Du Sable High School said:

“In proportion to your numbers—in considering the great obstacles and handicaps under which you have labored—the Negro people have contributed as much to the well-being and happiness of the human race as any other people anywhere.”

In openly denouncing the recent riots, Bishop Sheil said: “I turn aside, as a Roman Catholic Bishop, to denounce publicly, with all the force and energy I am able to command, the recent racial outbreaks in many parts of America. Evidently, we have much work to do here at home before the Four Freedoms, or any of the other decencies of life, can be secured.

“Here we have before our very eyes, the frightful excesses to which the doctrine of racism leads. It is the doctrine that there are superior and inferior races; that the inferior races must be dominated and wholly controlled by the superior race. According to racism, the inferior races are utterly incapable of directing their own destiny. Their supreme good consists in their complete and cheerful submission to the superior race . . . If there is one thing which modern anthropologists have utterly disproved by severely scientific methods, it is the vain pretension of superior and inferior races. There are no superior races; there are only superior opportunities.”

This Month and Next

We are indebted to the editor of *America* for permission to publish an outstanding analysis of the Detroit Riot by REV. JOHN LaFARGE, S.J.,. It contains a number of important proposals . . . GEORGE S. SCHUYLER, well known Negro writer and business manager of *The Crisis*, contributes an interesting article on how to improve the racial attitude of the majority group of white Americans. Mr. Schuyler, who lives in New York, has traveled extensively and has first hand knowledge of race relations in every part of the country . . . FRANKLIN O. NICHOLS, contributes an important paper of leadership in the Negro community. Mr. Nichols, a frequent contributor to *The Review* is Industrial Secretary of the National Urban League.

New Book by Father LaFarge “The Race Question and the Negro”

Longmans, Green and Company announce the publication, early in October, of *The Race Question and the Negro* which deals with the problem of race relations in the United States. It is a completely revised edition of *Interracial Justice*, published in 1937 and since recognized as one of the most authoritative works on the subject. This book, unavailable for some years past, has now been brought up to date and four new chapters added which touch upon problems raised by the present war.

Father LaFarge's contention is that much can be done about race prejudice and done now. He points out the responsibility of every man for the race situation in his own neighborhood, and describes the weapons against prejudice. He works out the problem not with emotion but with experience as his guide—experience of a lifetime as priest and educator directed by the social doctrines of the Catholic Church.

Father LaFarge is the son of a well-known painter and author, John LaFarge, and is executive editor of *America*. He is Spiritual Director of the Catholic Interracial Council. Fifteen years of missionary experience, lifelong studies and contact with every type of person and condition that could shed light on the race problem have made him unusually qualified to speak. 306 pages. \$2.75.

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JULY, 1943

No. 7

THE LESSON OF DETROIT

There is some basis for hope in the suggestion made during the discussion that followed the Detroit riot, that active interracial Commissions be formed in a number of Northern cities where racial tensions have increased. It should not be difficult for the city officials to devise ways and means of subduing racial conflicts or of preventing racial tensions from leading to violent outbreaks. This is within the prerogative of Municipal authorities. After what happened in Detroit—where repeated warnings were ignored—city officials in defense plant areas may be more amenable to the advice offered by white and colored leaders who know and understand local attitude and sentiment.

We are primarily interested in urging the establishment of local Interracial Commissions made up of representative men and women of both races. These Commissions must be completely independent of political control or influence. The high caliber of the

members will win public confidence and insure the prestige and influence of the Board. We see no reason why the members of existing Interracial Committees and organizations should not, *as individual citizens*, become members of a local Commission. Such a member would act and vote *as an individual* and not as representing his own organization.

Interracial Commissions, made up of the best qualified representatives of both races, would be assured of the cooperation of all other agencies and organizations. Their decisions and recommendations—based upon a thoughtful and constructive approach to these difficult problems—would have a salutary influence throughout the entire community.

Such a Commission could guide and direct the education of the public in interracial understanding and cooperation. This is not a program for "riot prevention"—although its successful functioning would remove the possibility of race conflicts. City officials

and politicians have failed in this task. We believe a Commission made up of the outstanding representatives of both races could and would succeed. We hope it will be undertaken in Detroit and other cities where the status of race relations is a source of grave public concern.

Catholic Interracial Councils

It is encouraging to note that a number of Catholic editors have pointed to the achievements of Catholic Interracial Councils and urge that similar organizations be established in other cities. Members of these Councils—in Detroit, Syracuse, Los Angeles and New York—have first-hand knowledge of the importance and necessity of their efforts. They know that such organizations would quickly demonstrate their value in a number of other cities where interracial problems abound.

The most recent editorial recommending the establishment of another Catholic Interracial Council appears in the first issue of *Work*, published by The Catholic Labor Alliance in Chicago.

The editorial suggests:

That a Catholic Interracial Council be formed in Chicago, similar to the ones that now exist in the East whose purpose it would be to foster a program of interracial education among Catholics and in Catholic institutions and would cooperate with existing groups to achieve social justice and charity.

It is important that Catholic editors are not only assisting the Catholic interracial movement but are urging that it be extended, expanded and strengthened.

The Negro in The Mystical Body

Because its Catholic population is only one third of one per cent, any news about the Church in North Carolina must be of special interest. A recent report concerning the confirmation of sixteen Negro converts at Kingston vividly demonstrated the doctrine of the Mystical Body as beautifully set forth in the recent 18,000-word encyclical by Pope Pius XII.

In addition to the Negro converts, 28 U. S. Marines from the New River base were confirmed by His Excellency Bishop Eugene J. McGuinness, a prelate known

for his deep interest in the problems of the Negro. Facing the waiting candidates, the Bishop gave a sign, and the first to receive the chrism of salvation were the Negroes. It was a gesture, not only of courtesy, but of deep understanding. It was a rebuke to those who proclaim the slander that the Catholic Church is "the white man's Church." White soldier and Negro were accepted together as knights in the Army of Christ.

The occasion recalls the words of *Sertum Laetitiae* in which the Pope, speaking of the Negro in America, declared that "in the field of religion and education . . . they need special care and comfort." These words were in the mind of Bishop McGuinness when he wrote in the *Ecclesiastical Review* (March, 1943):

"The Negro question is an overwhelming one, and if all would re-read the *Sertum Laetitiae* a more sympathetic attitude would be acquired. Did you ever consider what an easy prey these people could be for the subtle, specious doctrines of Communism? There are thirteen million of them, and there are about three hundred thousand Catholics. The percentage? Figure it out for yourself!"

The chief difficulty being the Church in North Carolina, Bishop McGuinness says, is the lack of personnel and equipment. The same difficulty confronts the Church's missionary work among Negroes elsewhere throughout the South. Among priests and nuns there is no lack of volunteers; but the means to build and maintain churches, schools and mission stations is sadly inadequate. Not until Catholics everywhere are prepared, as true members of the Mystical Body, to give greater support to those who labor for the soul of the Negro in America will the percentage of Negro Catholics cease to be a reproach.

Negroes and War Bonds

Facts about Negro patriotism, speak for themselves. The fact of Dorie Miller's heroism at Pearl Harbor was a trumpet that breached the high walls of Navy prejudice. And now comes the big—if less dramatic—fact of Negro Bluejacket Virgil Lee Page, a 6 foot 4 inch, 257-pounder, and the largest buyer of war bonds at the U. S. Naval Training Station at Great Lakes, Ill. Laying out cash for a \$1,000 war bond, Page broke the record for the purchase by a single recruit at either of the two camps devoted to the training of Negroes. But that is not all.

Before joining the Navy as an apprentice seaman, Page bought five other \$1,000 bonds and nine \$25 bonds. Nor does he intend to rest on his laurels. He plans to invest yet another \$1,000 to help win the war, and has pledged that he will not cash in any of his bonds before the ten-year maturity date.

In private life, Page, who hails from St. Louis, Mo., was a deputy collector in the Internal Revenue Department, and owned a chain of gasoline stations and a cleaning and dyeing establishment. This explains how the Negro bluejacket was able to invest so much: it does not, however, impair the quality of his patriotism.

The facts about seaman Page, like those about Dorie Miller and every other Negro service man are an indictment of the stupidity and folly of racial bigotry. Is it not reasonable to suppose that if the mass of Negro Americans had been given a fuller measure of economic opportunity there would be today more Virgil Pages not only to help fight the war but to finance it as well! We have still to realize how intimately the well-being and security of all Americans are tied up with the status of the great Negro minority.

A Racist Editorial

An editorial appearing in a recent issue of a small weekly newspaper proposed that the barbaric technique of lynching be employed to curb crimes committed by Negroes.

No, this was not a paper from Tobacco Road. Southern editors are opposed to lynching. In fact the press of the South supported the Federal Anti-Lynching bill.

This paper presumes to influence the opinion of a small but prosperous Northern community.

No, it is not in the "sticks." This paper is published and circulated on Long Island—not 30 miles from New York.

Of course the editor does not represent nor influence local opinion. Yet there is something sinister in the fact that a paper would express such an idea. It indicates again that race prejudice in its vilest form can be found in areas where education and tolerance are reputed to have made greater progress.

This editor's shameful proposal will influence no one. But it is tragic that it should have been written—and published—in the year 1943.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

SUMMER COMMENCEMENT

The annual summer convocation of Commencement at Xavier was held in the last week of July on the campus. The Rev. Maurice Schexnayder, A.B., A.M., director of Catholic Student Center and instructor of Religious Education, Louisiana State University, Baton Rouge, La., an ardent friend of present day college youths delivered a very interesting address to the graduates as commencement speaker. Most Rev. Joseph Francis Rummel, S.T.D., LL.D., Archbishop of New Orleans, presided on the occasion of the Commencement Exercises.

MUSIC EXHIBIT

The department of Music sponsored a very interesting exhibit of Liturgical Music and Art in the exhibit salon of the University Library Building as a special feature of the summer session activities. Summer session students—nearly three hundred and fifty were in attendance this year—interested in liturgical music availed themselves of this opportunity to examine Latin and English hymnals as well as Gregorian and figured masses. The liturgical Art unit consisted of a series of posters featuring liturgical designs, the work of students in the summer art classes.

XAVIER GRADUATES

The nation's capital claims residents from all parts of the country. Among them are a host of former students, graduates, and faculty members of Xavier. Xavierites are employed in nearly every department open to individuals of their training and experience, and Washington boasts a very enthusiastic Xavier Alumni Club.

Raoul Perez, Ph.D., instructor of Romance Languages at Xavier, who is visiting Howard University in the capacity of guest assistant professor of Romance Languages will return this fall with many interesting experiences.

CAUSES OF RACE RIOTS

By JOHN LAFARGE, S.J.

Detroit's race riots have left us a sadder and possibly a wiser people.

We are certainly sadder, because what happened in Detroit is but the climax in a growing sequence of racial conflicts, which are confined to no one part of the country.

An indefinite, unsubstantiated accusation of rape in Beaumont, Texas, started a series of racial clashes. Army-civilian conflicts in Florida and Georgia army camps flared up from trifles or unfounded reports. Zoot-suit battles between white servicemen and Mexican and Negro youths in California were echoed by similar clashes in the East. Packard employes in Detroit walked out because they refused to work beside Negroes. Negro employes, 7,000 in number, were discharged from a shipyard in Mobile, Ala., because of race difficulties, which appear, however, to have been fomented by the employers themselves.

These are but a few well known out of a host of lesser known or carefully concealed occurrences, which have been building up into a recognizable pattern.

None of these things should have occurred. None of them need have occurred, if the proper precautions had been taken; if the warnings had been heeded which have been repeatedly uttered by those who have studied the racial situation in the United States.

But these warnings were always met by the cry: "Why bring this affair up? If you utter such warnings, you are suggesting trouble. The time is not ripe." Well, the trouble has come and the time has ripened. So it may be well now to go back a little, rather soberly, and see what can be done about the matter even at this late date.

There have long been especially explosive elements in the Detroit area. An hegira of white workers from the South—prejudiced, trouble-loving whites and high-wage-intoxicated Negroes—has not helped matters. The FBI authorities vigorously deny that Axis and other subversive groups had much to do with the outbreaks. Information from other sources points to close connection between the Ku Klux Klan and bodies in Detroit similar to the notorious Black Legion. Hoodlum elements, of both races, threw themselves into the fray. The elements who came to the front were,

as the *Detroit News* said (June 29) "not normal people, by any standards of normality we know of" and hoped that too great reliance would "not be placed upon outward indications of a return to normal conditions."

As in the case of the Chicago race riots of 1919, a great deal of information will doubtless come to light. Among the matters laid before Governor Kelly for consideration were the wanton shooting by a State Policeman of Julian Witherspoon, twenty-six-year old medical student in the St. Antoine Y.M.C.A., June 22, the alleged looting of homes and apartments of Negroes by State policemen, the critical food situation in the Negro areas on the east and north side, the wholly disproportionate arrests and convictions of alleged Negro rioters in contrast with the white rioters, and the failure to use Negro soldiers, State troopers and city police.

Whatever may be discovered, however, as to the origins of the conflict, three very definite things may be said about the problem we now have to face. These three are the lesson of the past, they are the indication for the future. Let us put them down in the hope that if widely understood, they may avert a repetition of the disaster in other danger-spots.

A MORAL PROBLEM

1. The problem raised by the recent race riots, at Detroit and elsewhere, is primarily a *moral* problem, and being a moral problem, it places a moral responsibility upon the conscience of every one of our citizens.

A two-fold moral issue is involved. Many people will see one or the other, few are willing to see the moral problem as a whole.

The first moral issue is that of the disordered social, educational, economic conditions which give birth to every kind of hoodlum or gangster or Tobacco Road element. The race issue does not enter directly into this first picture. It is the problem of our disordered economy, our secularized education, our rural poverty, our uprooting of families, our generous religious illiteracy. Looming large in this issue is the general apathy toward or misunderstanding of the economic and non-racial social problems of the impoverished rural South by the prosperous industrial North. The racial disorders are part of the price the whole country

INTERRACIAL REVIEW

pays for the wrecking of our small rural economies, our reckless industrialization, our inability to harmonize, as yet, the interests of city and country, producer and consumer.

The second moral issue is the denial, to minority groups, on the ground of race, of ordinary human rights of life, liberty and the pursuit of happiness.

These rights are not "privileges," in the sense that they are something to be earned by good behavior, though good behavior is necessary if they are to be enjoyed intelligently. They pertain to all Americans as human beings and as citizens under our Constitution. A citizen, of whatever color he may be who is deprived of employment suited to his ability, of proper housing, of educational and vocational opportunity, is by that very fact hindered from performing his prime duty as a member or head of a family. He is prevented from being a good American and a good citizen.

The moral issue in this matter is not that of mere class selfishness; it is something much deeper and more pernicious. It is the translation into action of a false doctrine as to the very nature of man. This doctrine is a heresy, and the Church deservedly treats it as such.

The Negro world in the United States, in common with a very large world of colored people outside the United States, is acutely conscious of the kinship of American Racism and the Racist doctrine of Hitler. Any literate Negro can easily see for himself that the doctrine which is used to justify the persecution of Jews and the Poles in Europe is the same as that which is used here at home to justify injustice or violence against his own racial group.

Race prejudice is accompanied by strong emotion; but underlying most sustained emotions is an idea; and it is primarily wrong ideas, not wrong emotions, which poison human minds and human lives.

Race prejudice's offspring is a desperate sense of insecurity, which in turn produces demoralization and irresponsibility. Such a sense of insecurity is demoralizing not for the rootless and proletarian elements alone, but also for the most settled of the group. A Negro physician, an excellent Catholic, a man of sober judgment and conservative views, who through a lifetime has built up a fine practice and a host of friends, white and colored, in a large Southern city where he resides, confided to me only today as we discussed

the riot situation: "The net effect of this bad business is a disheartening sense of insecurity. I never know at what moment any of my family, perhaps one of my own sons, may be set upon and treated like a criminal."

A moral problem implies a moral responsibility. The prevalence of disordered social and economic conditions and the prevalence of wrong ideas imposed a responsibility, in justice and certainly in charity, upon the intelligent and influential members of the community to use every effort to remedy these conditions and to combat these anti-social notions.

A NATIONAL PROBLEM

2. The problem raised by the race riots is of a *National*, not a merely local character, and must therefore be treated as a National issue. There is no one part of the country, be it North or South, East or West, be it city or country, which can disclaim all responsibility for the conditions and events that occur in other sections. Anyone who reads the testimony given before the Tolan Committee for investigation of the interstate migration of destitute citizens, particularly the hearings held at Montgomery, Ala., August 14-16, 1940, will see that the blight prevailing in one community is rapidly spread, under wartime conditions, over the whole of the United States.

Various proposals have been made, e.g., by Carey McWilliams in his *Brothers Under the Skin*, for political action or Federal or inter-State agencies to treat the interracial problem as a whole. They are of widely differing merits and it would take us far afield to discuss them here.

Each and all, however, of such national undertakings will remain meaningless unless they are inspired by some general and declared national policy of interracial justice and amity. Such a National policy will neither grow nor will it be initiated unless the voice of religion is heard. Since a moral problem is the issue, and since this moral problem is National as well, the voice of religion is certain, impartial and just. It favors no class, race or group. The voice which ought to be heard first of all is the voice of the Catholic Church, for two very simple reasons: (1) the Church has a complete and integral teaching covering every phase of interracial justice and charity and the human universal rights involved therein; and (2) the Catholic Church does not speak as a white religious

body to Negroes, or as a Negro religious body to whites. It speaks with a universal voice, in the name of Him in whom all the races of the world are made one.

A SOLUBLE PROBLEM

3. Finally, the problem raised by the race riots is *soluble*. The growth and spread of these disorders *can* be checked, of the moral and the nation-wide implications of the problem are applied locally, through intelligent and active local organization. While the principles are clear and should be universally admitted, conditions greatly vary from town to town and region to region. And with the difference of conditions, there will be a wide variety in the effectiveness of the means used to educate the public to understand these principles and put them in practice.

The problem is soluble, for, contrary to much that is asserted, the colored man and the white man can work together in peace and harmony, where reasonable measures are taken to encourage such peaceful cooperation. The testimony to this effect is abundant and convincing, and at the disposal of any inquirer.

Life magazine, which recently featured the Detroit riots in all their appalling details, added, in a caption, one little note of great significance. The riots, stated the *Life* reporter, occurred in the sections where only whites lived or only Negroes lived. They did not occur where whites and Negroes had been living in the same neighborhood and were used to one another's presence.

The view that the maximum of safety in the relations between the races is proportionate to the maximum of distance is a fallacy. Hysteria, insecurity and eventually race riots are the evil progeny of an attempt to solve the race problem by the mechanism of

the ghetto. Safety lies not in mechanical devices, but in the education of the public, particularly the responsible and religious-minded public, of both races, in the rights and obligations that are common to all human-kind.

But who will take the lead in educating the public to their responsibility? Is this task to be abandoned, through default, to the individual and groups whose philosophies we condemn, whose activities we suspect? If one-tenth of the talk and excitement about fifth columnists and subversive agitators and agitating interferers were spent on a thorough-going and widespread program for educating the public in the principles of interracial justice, we should arrive very much faster at practical measures for riot prevention. Measures, then, of social reform, even ordinary police measures, which are indispensable, would then be understood and effectively carried out. The alumni and alumnae of our Catholic colleges and universities, in every city, in all walks of life, in the professions and in business, should be the leaders in this campaign. Catholic trade-unionists in Detroit have sounded a warning note, but in general, where are the Catholic leaders in our unions in the matter of interracial education?

The racial tensions cannot be solved by Catholics acting alone, in any city or in any circumstances. It can only be met by the joint action and the joint policy of men of different beliefs and of all groups. But let us make a beginning among ourselves. There are practical, concrete, immediate applications of the principle of interracial justice which Catholics in every large center can study and advocate as a leading voice in the community. The policy of delay, inaction, timidity has borne a deadly fruit. It is time to begin, and let us begin at home, at once, and in earnest!

LOCAL COMMUNITY LEADERSHIP

By FRANKLIN O. NICHOLS

There are many causes responsible for the concentration of ethnic groups and classes in their own communities. Among the most are attitudes of one group towards another, desires on the part of many to be with their own race, nationality or creed, and outside pressures by real estate interests to stabil-

ize minority groups, in certain defined sections. Criticism of these population patterns as being not in the spirit of the democratic ideal are continuously being made by many leaders of all the different groups involved. However, the fact remains that these trends persist and in some instances seem to be increasing

in emphasis. This is particularly the situation with reference to Negro Americans. Wherever Negro people exist in large numbers the greater proportion of the race is concentrated either in one or in several areas of a center, depending upon its size and that of the Negro population. Practically all cities having a Negro citizenship has its "city within a city" based on color.

In those centers of teeming population are present all the virtues, ambitions, problems, deficiencies and community conditions that affect similar classes of people in the surrounding districts. Frequently there are further complications in the struggle of a large proportion of the race in trying to adjust itself to complex conditions. These people arrive with a background of rural life, that has generally been one of restricted educational opportunity, economic poverty. Lack of training in citizenship, caused by alienation from political responsibility and privilege and the denial of cultural contact even with the more advanced classes of their own people. There is color prejudice which despite many signs of amelioration continues to express itself in baffling and tragic ways. It has been so often stated that many communities receiving this migrant population are paying a heavy price for the social deficiencies of the areas from which this part of the Negro population comes.

These urban centers present a challenge for the expansion of local leadership. The responsibilities of clergymen, teachers, physicians, welfare workers, business men and labor representatives are increasing. Negro leaders are confronted with the task of revitalizing the interest of young Negroes in religious education and in the Church. Educators are faced with the serious problems of finding more productive measures for character training as a part of formal education. The church, organized education and welfare agencies have a significant place in strengthening the family life of Negroes. The Negro's increasing participation as an important element in organized labor increases obligations for leadership on the part of Negroes interested in the local labor movements.

General observation reveals that these areas of Negro population have few successful business activities conducted by Negroes. In the greater number of instances the communities are serviced by others—as this relates to consumers goods and other essentials. Due to lack of training Negroes frequently find compe-

tion too difficult, credit unavailable and support of their own people lacking. There is a serious need for leadership for the encouragement and training of Negroes for commercial enterprises.

The Negro's participation in political action is taking on increasing significance. The strategic use of the ballot is an effective force for the improvement of the physical environment including the expansion of good housing, recreational facilities, hospitals and other agencies. The improvement of schools and the application of other urban advantages are frequently influenced by the franchise. Integration in the Civil Administration, jury membership and other responsibilities are rooted in the privilege of voting. The ballot is a powerful force for promoting interracial friendship, cooperation and racial respect when it is utilized in the correction of failures in public administration in promoting municipal reform and in the development of constructive civic action. It is basic to the Negro's position as a member of the general community. Its use must contemplate not only the racial welfare but that of the whole community. Every enlightened observer sees the growing need for leadership in these centers by men and women who will dedicate their efforts to the best use of the franchise in the interest of racial progress and the welfare of the city as a whole. Negroes can take justifiable pride in the calibre of most of their political leaders. But there is another type of leadership that must receive serious consideration. This pertains to the creation of devices for political education of the masses in the use of the ballot in our form of government. We need civic agencies, nonpartisan in objectives, solely educational in purpose and intensive in program. It is this type of political activity that holds possibilities of inestimable value for the race and for the community.

The nation as a whole is confronted with serious conditions of delinquency and crime. Many aspects of this problem stem from environmental situations. Many of its complications require professional attention. However, it is not too much to say that trained approach to the problem is futile without vigorous lay cooperation. Our people must find means for expanding serious and sustained participation of volunteer workers in boys' and girls' neighborhood clubs, in Scout agencies, as committees in connection with organizations having community programs for reaching Ne-

gro youth and their families, in educational and other measures and for environmental protection and improvement of many laws.

Obviously Negro community leadership can do little without the cooperation of that of other sections. Geographical segregation has never been able to completely separate peoples in municipalities. The pattern of urban centers, their functions and problems and the nature of people inevitably develop mutual problems and therefore common responsibilities. Interracial action is a position essential for a progressive community. Indeed it has often been reiterated that the recognition of these common interests is the first step toward increasing friendship between different races, nationalities and creeds. Leadership for the cultivation of interracial action is a valid and essential function.

The type of leadership urged for these local communities can expect few opportunities for "place in the Sun." There is little around. Demagoguery has no place. The work required mostly is prosaic and arduous and often thankless. But it is a need, indeed a need so great that the hope of racial progress is

absolutely dependent upon the races' capacity to develop this type of leader in large numbers throughout the country. While others challenge national forces that affect the Negro's civil liberties there must be those, in increasing numbers, who recognize the obligation of comprehensive and intensive work within these separate areas of racial population.

There is no intention here to justify a pattern of bi-racial residential organization. A reality exists and common sense dictates that, while the struggle goes on to bring the practices in line with the ideals of democracy, the race must continuously expand the numbers of those who can contribute to the progress of the race and the improvement of interracial friendship on the local level.

Enlightened community leadership has been largely responsible for the progress of American cities and for improved living conditions. This is the greatest need of our urban Negro population. It is essential for the interior forces of the group and provides a sound basis for the development of interracial cooperation and understanding.

THE EDUCATION OF WHITE FOLKS

By GEORGE S. SCHUYLER

One of the favorite topics selected by American writers and scholars for endless discussion is the Negro problem. A plethora of pamphlets, books, articles, studies and editorials have been pouring from the public presses at an astonishing rate for several generations with not too great an effect on the course of race relations. With the burden of all these pieces we are familiar almost to the point of nausea. They analyze, exhort, prophesy, deplore, view-with-alarm, suggest, insist.



Implicit in all these theses is the assumption that something must be done for, to or with colored folks in order to usher in an era of sweetness and light here and abroad. Precious little is said about what must be done for, to or with white people to achieve the interracial Utopia. One would imagine that Negroes were responsible for initiating the problem and for perpetuating it.

Actually there is no Negro problem. This is both an invention and an evasion. The real problem is one of educating white people so that it will be possible for colored people, here and elsewhere, to live in peace and security without being humiliated, expropriated, exploited and persecuted by white people on the basis of mythical race. It is not Negroes who have invaded white folks' lands, carted them off into slavery, destroyed their cultures, ravished their women and stolen their manhood. It is not Negroes who have passed jim-crow laws, perpetuated jim-crow customs, main-

tained economic discrimination, established racial ghettos, and carried on three-hundred-year propaganda to strengthen the fiction of white racial superiority. The Negro's increasing racial chauvinism is but a normal human reaction to similar prejudice on the part of whites.

It has been a thousand years since a Negro wrote anything to prove the superiority of black over white. No colored nation has any white colonies. The international capitalists who control the lives of a billion colored folk in Asia, Africa, Australia and the Americas are all white people. Colored people do not belong to this select group, and, in the main, are not even permitted to serve them as engineers, technicians, lawyers, military men, artists and the rest of the intellectual gendarmerie. When employed at all, they are on the economic fringe as laborers and servants. The problems of Negro poverty, illiteracy and disease are merely the by-products of this exploitation. It is the same in Egypt, China, Kenya, Jamaica and Harlem.

Can the white people be completely civilized? Of course all problems can be solved in time but colored folk would greatly delight in seeing some solution before they are utterly debased and perhaps exterminated. Contrary to Hitler and the thousands of Negrophobic propagandists who preceded him, colored people, too, are human. Our white people sorely need mass education. It is not so much the majority that is responsible for the perpetuation of the white problem, but the ruling minority and its sizeable fringe of middle class men-at-arms. Those few, representing those whites who pass and interpret the law; own and publish newspapers, magazines and books; manufacture and distribute motion pictures; control and regulate the radio; administer educational institutions; own real estate and enforce residential segregation, interpret and administer religion and the church, are to blame.

The majority of white and colored folk—poor folk without money or property—would get along amicably and without friction if it were not for the few who, since the 16th Century, have had an economic interest in perpetuating the color line. In order to justify their sin, they have invented the myth of race and used all the powerful propaganda forces at their command to make the masses share belief in the myth of white superiority and feel that they possess some advantage in its perpetuation. The few understand but

will not change. The many do not understand and because of that they will not change.

The fact that laws have had to be passed repeatedly to prevent the masses of colored people from fraternizing on terms of human equality is proof of the great desire to do so. Left alone by Negrophobic dervishes they would get along quite well together. There is scarcely a community anywhere in the country where the two peoples would not live, work, associate and worship together if it were not for the law, the police and the "pillars of society" who control the media of information, instruction and government. Indeed, large numbers have always done so surreptitiously, as indicated by the progressive lightening of the Negro's complexion down through the years.

In America and elsewhere no effort of importance has been made to weaken the social inhibitions against fraternization by counteracting white supremacy indoctrination through wholesome reconditioning of the white mass mind. As a result of this lack of education, the average white person has no information beyond that supplied from sources poisoned by learned charlatans. How can he accept the colored citizen as an equal when he has been taught from the cradle that the Negro is diseased, sub-human, inferior and incapable of being entrusted with manhood rights and privileges?

Thus, the educational problem is not one of reconditioning the few who control and administer the state, but of going over their heads directly to the masses upon whom they live and depend. If the average white person were told what he should be told about colored people, his attitude would undergo a profound change. He would become far less sure that he was right; and wherever doubt enters there is a good chance for tolerance and brotherhood to enter in due time.

The government, which is an instrument of the ruling class, does not favor such a program. So it is up to the millions of men and women of good will in all classes to initiate, support and expand such an educational program. The means of doing so are at hand. The media of transit advertising, billboards, newspaper displays, motion pictures, radio and cheap pamphlets are available. The information has been collected and experts in preparing it for mass-consumption can be easily secured. Moreover, war time

prosperity increases the number of liberal donors with sufficient funds to support it.

Realizing the necessity for such a program of white mass education to by-pass reactionism, a group of colored and white citizens organized six months ago, at the writer's call, the Association for Tolerance in America. Its purpose is to present the facts about colored people in simple word and picture in order to counteract vicious propaganda by circulating truth. It seeks to foster real National unity through national understanding. In essence it is a public relations bureau designed to "sell" the Negro to his white neighbor and thus lessen prejudice and tension among the masses, and ultimately eliminate both. It wastes no time in conferences and debate over the obvious but concentrates on such mass education projects as it can afford.

The first simple experimental project was initiated in June. An 11-inch by 28-inch bus card in black and red showing a helmeted colored soldier's head, with the legend, "500,000 of these lads are fighting for you. Let them and theirs share in our democracy," was executed by Elton C. Fax, young colored Brooklyn, N. Y. artist. On June 15, this card was placed in the 120 street cars and buses of Gary, Ind., an industrial city with 100,000 whites and 20,000 Negroes. The cards appeared for two weeks. The results were interesting and instructive. There were only two or three cases of mutilation of the cards. Many passengers were openly approving and several were enthusiastic. There were a few complaints from Ku Klux elements, but all in all the experiment proved that this sort of mass education of white people can be done locally and nationally through existing media without difficulty.

This insignificant beginning was financed by some 200 associates. It can, with increased funds, be expanded to include displays in newspapers and magazines, shorts over the radio, movies and inexpensive pamphlets widely distributed. By stressing a single idea, making the appeal attractive with illustrations and a few well-chosen words, it can be hammered home to millions within a short time. Such a mass educational program will unquestionably alter white public opinion in the direction of greater tolerances and brotherhood. As such an educational campaign spreads, we should see less and less opposition to passage of more civil rights acts and put an end to

mixed schools, residential segregation and economic jim-crowism.

In warfare every military campaign is preceded by a propaganda campaign to undermine resistance. Actions cannot be changed unless minds are changed. The best fighter in the world is handicapped if the opponent is convinced that he is right. It is the purpose of propaganda to either convince or introduce doubt. Such a program as that of the Association for Tolerance in America can supplement and aid other efforts for the improvement of race relations, and for this reason it should have the support of all groups working toward this end. It is certainly a Christian program, and there seems to be no more fundamental and scientific alternative so far proposed.

PLAYS And A Point Of View

By THEOPHILUS LEWIS



POSTSCRIPT TO A RACE RIOT

The overall and outstanding cause of the rising tide of interracial strife which reached its peak in the Detroit massacre is the growing moral cowardice that is paralyzing the will and conscience of the nation. There are contributory causes, of course, the more important of which I may mention later on, but the primary cause is a condition which has become our cardinal national sin . . . our reluctance to take a resolute stand when challenged by aggressive injustice. We are becoming a morally soft people, addicted to compromising, appeasing, yielding and deferring the issue until another day.

We have become a materialist people too, glorying in our ability to overcome insuperable physical disadvantages. Give us a bridge to build or a canal to dig, where engineers have always failed before, or a war to win against heavy odds, and we will tackle the job with enthusiasm. But ask us to pass a law to punish the sadistic crime of lynching, and we cringe before a dozen or so senile Senators waving withered forefingers while cackling, "Mustn't do!"

A typical instance of our tendency to scare easily occurred on a recent Town Hall of the Air broadcast. The subject for debate was "Should Japanese Be Excluded from the Pacific

Coast." The background of the discussion was the complex of problems rising out of the Government's decision to release Japanese-Americans from the concentration camps and relocate them where they can integrate themselves into the normal life of the nation. It might be mentioned in passing that the Japanese in question are not naturalized citizens, but American born, some of them of the third generation. I do not know enough about the problem to discuss it intelligently, besides that is not my intention. I only want to call attention to one of the points made by two of the speakers.

The speakers on the affirmative side were a Congressman and a prominent educator, the type of men usually expected to express the balanced, well considered opinion of a community. Both speakers concurred in the opinion that Japanese should be kept away from the Coast for their own good, implying that feeling was so high against them that they might become the victims of mob violence. Neither speaker mentioned the fact that it is the duty of police and sheriffs to protect peaceable individuals from mass assault and the function of the courts to punish rioters. They blandly assumed that the law enforcing agencies simply would protect an unpopular minority.

Their assumption, of course, was not unwarranted. Members of a disliked and easily identifiable minority are not safe from mob violence anywhere in the United States, except in a few civilized centers like New York and Boston, and even in those cities they are only relatively safe. The police will not protect them from assault or make an energetic effort to arrest their assailants. If the police will not arrest mobsters the courts cannot punish them. In the few instances when the police act with energy the courts are likely to be jittery, especially one presided over by an elected judge nearing the end of his term of office.

If our public officials were timid only when confronted with an interracial situation their faltering might be attributed to race prejudice. That many officials are rabidly prejudiced is too obvious to mention, but many more simply lack the moral courage to take a forthright stand when opposition develops. It would be easy to mention numerous progressive measures, clearly in line with American ideals and in the interest of public welfare, which have been blocked or scuttled by a comparatively small pressure group with a few henchmen in Congress and a highly perfected technique for making noise.

The timorousness of our officials is changing our political processes from those of a democracy, where the majority rules and the minority is protected, to those of an ochlocracy ruled by the most ruthless crowd. It was political temporizing, more than anything else, that made Detroit a political bedlam and then turned it into a shambles.

All the principal explosive elements which caused the Detroit disaster are present in other American communities. As the pogrom has been more thoroughly documented than other recent riots, it presents a convenient illustration of how official vacillation increases social confusion and may result in violence. The mayor and other local officials were fully warned that trouble was brewing, for a little more than a year ago lawless elements staged a preview of the riot. The

dress rehearsal, including the part played by the police, was almost flawless.

When hordes of migrants began swarming into the city to work in war industries the Housing Administration attempted to relieve the housing shortage by erecting a number of projects. One of the projects was set aside for Negro workers. Opposition to the Negro project developed almost immediately, apparently instigated by real-estate interests. Federal and municipal officials, as usual, promptly yielded to pressure and decided to turn the project over to white tenants. The resentful Negroes organized their own pressure group and the authorities yielded again, reallocating the project for colored occupancy. I have forgotten precisely how many times the project was shuttled back and forth, from black to white tenants, and back again to colored tenants, until the exasperated disputants lost all respect for the law-enforcing agencies and resorted to settling the issue with barrel staves and brickbats.

Both law and public decency were so clearly on their side that Negroes were finally permitted to occupy the project. The experience could have been used to prevent the recent bloodshed in Detroit. For in that section of the city, where blacks and whites live in the same neighborhood, there was no disorder during the recent rioting.

Shortly after the Phyllis Wheatley incident, the Office of Facts and Figures—now the OWI—authorized a survey which uncovered the causes of the disturbance and suggested a program which might have prevented a recurrence of the outbreak. The program would have required intelligence, fairness and patience on the part of public officials. But any positive effort to produce interracial harmony would immediately provoke the wrathful opposition of elements which derive profit from disunity and dissension. To overcome that opposition would call for official firmness, so the report lies buried in the pigeonholes of several Government Departments.

Inter-American and Interracial

By JOHN J. O'CONNOR



Since men are brothers in God, international collaboration and interracial collaboration must be the twin foundation stones of a new world order.

The total absence of racial discrimination and the remarkable development of the nation-wide program of Catholic Action in Brazil were two noteworthy achievements stressed

INTERRACIAL REVIEW

by Miss Balbina Ottoni Vieira of Rio de Janeiro on a recent visit to the Motherhouse of the Maryknoll Sisters.

Miss Vieira is one of the eight young women from as many South American countries who are in the United States to study social work in Catholic agencies for one year on scholarships arranged through the Inter-American Bureau and the National Conference of Catholic Charities. Upon arrival in Washington Miss Vieira was assigned to the Catholic Charities of the New York Archdiocese, where she is spending the year in study, observation and field work.

Commenting on the shortage of priests in her country, where 90 per cent of the population is Catholic, Miss Vieira cited a diocese of the interior, extensive in territory, where the bishop has only five priests to assist him in ministering to his entire flock.

"Social work is a new venture in Brazil," Miss Vieira said, "and we look to it as a solution of many of our problems."

The Brazilian visitor will undoubtedly learn a great deal about social work from United States experts. Perhaps, in return, she will teach us new ways and means of closing the gap between the theory of the brotherhood of all men and the North American practice of racial prejudice.

It is a highly interesting fact that where the Catholic culture is once deeply rooted, as in Brazil, interracial harmony prevails. In some dioceses in Brazil today, the Catholic culture barely survives because of a shortage of priests; yet there is no racial discrimination. In the United States, by way of contrast, the Catholic culture has never predominated. North American Catholics have always been a minority. It would appear that the progress of Catholicism here and the progress of interracial justice are closely, if not inseparably, linked.

PAPAL ARBITRATION

Pontifical arbitration in the international order is possible and there are many solid reasons which counsel its establishment, former Minister of State Jose Augustin Martinez declared recently in an address in Havana.

It is natural, Senor Martinez said, for those who are planning the post-war world to give primacy to everything that might forestall for the future the horrors that now afflict the world. There was much discussion and examination from many angles about the satisfactory mission and arbitral function of the Pope, he declared, during the former World War and "there was no lack then of writers of opposite philosophical, religious or political belief who regarded Papal arbitration in international affairs as an effective procedure for the prevention of wars." This opinion finds confirmation in history, he said, adding: "In all times, from the beginning of Christianity up to our times, the Roman Pontiffs have been apostles of peace among men."

Concluding his address, Senor Martinez asserted that "in that Christian world in which we aspire to live and want to leave to our children, the most important role should be assigned to the Father of Christianity! Within the sanctuary of the Vatican, surrounded by men experienced in the difficult study of human passions, devoid of terrestrial ambitions and interests, situated closer to God than any other mortal

because he is His representative on earth, the Sovereign Pontiff is probably the most serene, the most just, the most impartial and, at the same time, the most authoritative of arbiters."

SOCIAL REFORMS IN COSTA RICA

The Holy Father recently conferred the Grand Cross of Pius IX on President Rafael Angel Calderon Guardia of Costa Rica in recognition of his efforts to establish "true and solid social peace" in the nation.

President Guardia submitted to the Congress a document which called for the amendment of the Constitution of 1871 to include a chapter of social guarantees.

The bill establishes the right of ownership and recognizes the social character of private property; proclaims the social function of the State, that is the right and the duty of the State to intervene in the processes of production and the distribution and consumption of wealth for the benefit of the common good; the social duty of labor, the right to a decent existence and, consequently, a minimum wage sufficient for the proper maintenance of the worker and his family.

Article 54 would establish the eight-hour day and the six-day working week, and one week's vacation with pay annually. Article 55 would safeguard the respective organization rights of employers and employees, as well as strike and lock-out rights, with the State guaranteeing collective bargaining and protection and aid to cooperatives. This article also contemplates vocational training in such a way that the State would assure to the greatest possible number of workers training in keeping with their vocation. Article 62 requires equal pay for equal work, and rights for rural workers on a par with those of city workers. The bill also contains Social Security and Public Welfare provisions. All the guarantees formulated in the Presidential bill are declared "inalienable rights."

LAST MINUTE

The Oblate Sisters of Providence have obtained the approval of the Most Rev. Msgr. Manuel Arteaga y Bethancourt, Archbishop of Havana, for the construction of a modern college for Negro girls . . . Fordham University conferred honorary degrees of Doctor of Laws on Gen. Enrique Penaranda, President of Bolivia, and Gen. Higinio Morinigo, President of Paraguay . . . The services of the Vatican Office of Information have been extended to Peru, for the benefit of persons of all nationalities and creeds who have relatives in a country with which ordinary communications are impossible due to the war . . . To acquaint groups in Mexico, Central and South America with the aims of the Inter-American Institute of Kansas City, the Rev. Dr. Joseph B. Code, Director of the Institute, left recently on a 10,000-mile journey. The Institute was organized for the purpose of promoting a better understanding with Latin American countries on the basis of traditional culture . . . *Criterion*, Argentine Catholic periodical, has decided to publish the motion picture evaluation lists prepared by the Legion of Decency in the United States, and also to encourage a campaign against indecent films which, it hopes, will be extended to all Latin-American countries.

AS YOUTH SEES IT

EDITED BY YOUTH

"The Cardinal saw that this evil would not be met on purely political grounds; it was a spiritual evil which demanded a spiritual remedy and accordingly he called on us to rally to the watchword of *unity through charity*—the unity of spirit and will which can alone transcend the inevitable differences of class interest and political opinion and which transforms the idea of the brotherhood of mankind from an abstract dream into a living reality."

These words appear in an article by Christopher Dawson in Bulletin No. 50 of "The Sword of the Spirit"—a movement inaugurated by the late Cardinal Hinsley in London.

* * *

The "evil" referred to by Mr. Dawson is "the irrational feud of Left and Right—a feud that has gradually . . . poisoned every side of life and undermined the foundations of society and human fellowship." In those terms, it is an evil more specifically European than American, since we have not suffered greatly at the hands of so marked a political feud. Yet we are suffering from a most virulent form of "class interest" for which Cardinal Hinsley's principle of brotherhood (which states that "To have peace and to keep peace—which is the tranquillity of order—the members of one body of mankind must work together for the health of all") is the only cure.

* * *

Mr. Dawson tells us: "We cannot resign our membership of the earthly state, and we are therefore obliged to relate our citizenship to our religion, and to bring our spiritual principles to bear on our social problems." Again he says: "While the secularists are working with frenzied energy in their various ideological vineyards, it is unpardonable for Christians to stand all the day idle, because no one has hired them."

Here is the voice of one of our great contemporary Catholic thinkers. Yet the truths he reiterates are truths known to all of us from the day we first learned the meaning of the word "Catholic"—though in too many cases the knowledge has not given impetus to action and too many of us may be numbered among the unpardonable Christians who "stand all day idle, because no one has hired them."

* * *

It should not be necessary to say that for true Christians there can be no hiring. They have contracted to work in the vineyard not for the duration of a single world-crisis, not for the span of an earthly lifetime, but for eternity. It is a labor whose compensation will be eternal. The idlers must content themselves with eternal hunger, eternal thirst, eternal exile.

* * *

All of us have been profoundly shocked by recent events on the home-front, where it has become obvious that the "free-

dom" and "equality" for which we are understood to be fighting on the battle-front do not exist in the heart of the nation. Either we have not understood the ideas behind these words, or, having understood them, banish them from our national consciousness as repugnant and requiring too-great sacrifices of personal pride.

That any race at any time in the history of the world should be persecuted is an idea utterly incompatible with Christian principle. That any race which has been so essentially a part of the growth of a nation as the Negro race has of America should be persecuted by its fellow citizens is not only anti-Christian, it is un-American. Add to that injury the fact that it is occurring in war-time, and you have the consummate wrong.

For Christians, of course, it is only necessary that a thing to be anti-Christian in order for it to be wrong. The argument of un-Americanism is in no way an essential condemnation of the act. It has only here been written down for one reason: Over night, since the start of the war, America has raised a bumper crop of mushroom-patriots who content themselves with calling everything they dislike, in the speech and actions of others, un-American. Many of these people bear the name Christian—but they are so divorced from Christian sincerity and Christian charity that they have become unrecognizable. One need only appeal to them on the stand of their "Americanism" and they will follow any battle-platform, unable to distinguish truth from falsehood. What they have forgotten is that Christianity, with all its basic implications, is synonymous with true Americanism.

* * *

It becomes apparent, therefore, that in the eyes of many the measuring-sticks of Christianity and Americanism do not coincide. Social problems, they feel, do not involve Christianity. And so they proceed to attack these social evils with that far-from-American fever of hate, so characteristic of mushroom-patriots.

* * *

Yet there are those of us who do realize that, since Christianity is for all men, social problems do inevitably involve Christianity. We may look at the persecution of a race, and know beyond any doubt that its only cause is abandonment of the Christian way of life wherein man is *naturally free* to go about unmolested both in body and in spirit.

What about "those of us who realize?" We are more fortunate than those who do not, and, therefore, more strictly accountable. Truly we shall not be forgiven if we remain idlers!

Just as our idleness may be either an individual or a collective thing, so should be our activity. One man meeting the enemy in single combat is better than no opposition. But when there are many, they should unite to form a solid phalanx, since the aim of the battle is the total and absolute defeat of the enemy. So, having searched our souls and having admitted that there are many idlers among us, it is for us to cease our idleness, to band together and to become truly "laborers in the vineyard."

—MARGARET McCORMACK

FROM HERE AND THERE DURING THE MONTH

● DEMAND SENATORIAL COMMITMENTS ON CLOTURE, NAACP URGES VOTERS

Washington, D. C.—Voters throughout the country were called upon this week by the NAACP to flood the Senate with letters, telegrams and petitions demanding cloture commitments on the anti-poll tax bill which is now in committee. Particularly did the NAACP urge that pressure be put upon Senators from States where there is an appreciable Negro vote.

● 6,000 NEGRO CATHOLICS PARADE FOR MONSIGNOR McCANN

More than 6,000 Negro Catholics wearing ribbons embossed "Monsignor's Jubilee" paraded recently south on Seventh Avenue to the Golden Gate ballroom at Lenox Avenue and 142nd Street, where a meeting was held to commemorate the twenty-fifth anniversary of the ordainment of the Very Rev. Monsignor William J. McCann.

Among those in the procession with the parishioners of the churches of St. Charles Borromeo, at 213 West 141st Street, and St. Aloysius Gonzaga, at 209 West 132nd Street, of which Monsignor McCann is pastor, were United States Senator James M. Mead, the Right Rev. Monsignor Francis W. Walsh, delegate to the armed forces, and District Attorney Samuel J. Foley of the Bronx.

Senator Mead is a cousin of Monsignor McCann and Mr. Foley has been the Monsignor's friend since childhood.

Monsignor McCann was at the rear of the procession in a slow-moving, black automobile, flanked by guards of honor and followed by Knights of St. John attired in silver-buttoned black uniforms, with plumed hats and silver swords.

● POSTMASTER GENERAL FLAYS ACTS OF DISCRIMINATION

Washington, June 11—A severe condemnation of discrimination in the Government service was made by Postmaster General Frank C. Walker in a message sent to all postmasters, supervisors and employees of the postal service.

Mr. Walker stated that occasionally reports of discrimination in the department are received against postmasters and other supervisors in handling employment promotions and supervisory responsibilities. Party affiliations, race, creed and color are given as the principal causes of the complaints.

"Discrimination is repugnant to all our principles of good government and decency," he said. "The Postal Service serves all the people and all the people pay for and support the Postal service. Discrimination against any group of fellow workers is too often based upon petty ambitions and rivalries and jealousies which cause those who are so inclined to take unfair advantage. Every postal worker should have full opportunity of aspiring to and receiving positions to

which his talents, his energy and his integrity entitle him. I want all postmasters and superintendents to give this careful thought. It is the duty of each postmaster and each superintendent to see that his office is so conducted that it cannot be charged justly that any person has not received the promotions, the assignments and other benefits that are due him."

● NEWSPAPER CORRECTS FALSE STORY OF "INTER-RACE AID"

New York, July 12—At the written request of George K. Hunton, editor of *Interracial Review*, the New York *World-Telegram* has printed a correction of a story of a subway altercation in which one of the participants was identified as the wife of an employee of the *Interracial Review*. Mr. Hunton pointed out that no person of the name given had ever had any connection with the magazine. The headline in the newspaper made mention of the wife of an "Inter-Race Aid."—N.C.W.C. News Service.

● WARTIME PROBLEMS OF YOUTH "ONE CAUSE OF RACE-RIOTING"

Washington, July 21 (U.P.)—Some Government officials have concluded, after an intensive investigation, that a major cause of recent racial disturbances is the inability of pre-induction age youths to adjust themselves in wartime living it was learned today.

One official who visited Detroit after the riots there especially was disturbed by the part played in them by 17-year-old boys. He recalled news pictures showing youths marching in large numbers toward the scenes of rioting and their presence in the thick of the fighting.

● NEW GROUP PLANS NEGRO LIFE PLAYS

A new institutional theatre devoted to plays dealing with the life of the American Negro is announced. It calls itself the Harrison Theatre after the late Richard B. Harrison, who created the role of "de Lawd" in "The Green Pastures." Daniel Reed is president and producing director.—N. Y. Times

B O O K S

A COOPERATIVE ECONOMY: A STUDY OF DEMOCRATIC ECONOMIC MOVEMENTS. By BENSON Y. LANDIS Harper & Brothers, New York. 197 pages. \$1.00.

Dr Landis is the Associate Secretary of the Department of Research and Education of the Federal Council of Churches and a long-time student of the cooperative movement. In this book, in which he provides a review of the history and present

status of the cooperative movement as well as a provocative glimpse into its future, he makes a significant plea for greater cooperation among cooperative leaders themselves. Considering the great diversity of cooperative enterprise today and the ever-present alternative of voluntary or compulsory cooperation (under capitalism, communism or fascism) which confronts all cooperators, this may be more than a plea; it could be a warning.

The reader is assured, however, that there is not the slightest whimper of pessimism in this buoyant and optimistic book. Dr. Landis has a robust and well-grounded faith in the future of a free cooperative economy, and he summons an imposing array of witnesses on his side, including Laetare medallist Thomas F. Woodlock, who calls cooperation "the 'democracy' of which we are all talking . . . an outstanding example of order in a world with chaos all around it." Dr Landis himself says:

Cooperative economic institutions appeal to the moral sense of individuals. They provide social arrangements that enable the best tendencies within us to flourish. The cooperative plans provide the charters, even the "Magna Charters" of economic freedom and thus help to insure all the other freedoms. The cooperative economy is this one of the chief cornerstones of the free society.

A Cooperative Economy is a meaty, well-balanced and highly informative book. It deals, not exhaustively but as thoroughly and effectively as is possible in a book of limited size and purpose, not merely with the numerous phases of consumer and producer cooperation, but also with the intricate field of public cooperation, in which the problems of regulation, public ownership, public credit and taxation come into play. While it points out that cooperative among consumers must do a much larger proportion of the business of the nation before they can become even a stabilizing influence on our economy, it also reports the growingly active interest among young people and adults in the movement. Looking to the postwar period, it provides interesting speculation on the setting up of international cooperative economic agencies.

Stressing the role of cooperatives in assuring "full and free participation" by members of racial minorities in a reconstructed society, Dr. Landis says: "This means that we must improve labor conditions for Negroes. It means the abolition of the whole system of segregation and the discriminations that accompany it." We have seen how successfully cooperation has worked among various races throughout the world. There is a great deal of encouragement in Dr. Landis's book for the belief that cooperation will be an important means by which the Negro in America will be more completely and equitably incorporated into the American economy.

The book is adequately indexed and provides a useful bibliography in which several works by Catholic writers in the field of cooperation are included. A discussion syllabus for leaders and members of study-action groups enhances its value.

—THOMAS F. DOYLE

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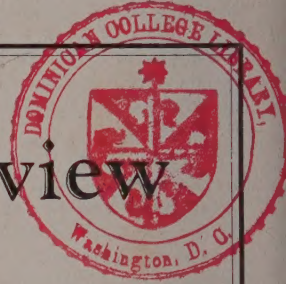
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"The Negro world in the United States, in common with a very large world of colored people outside the United States, is acutely conscious of the kinship of American Racism and the Racist doctrine of Hitler. Any literate Negro can easily see for himself that the doctrine which is used to justify the persecution of Jews and the Poles in Europe is the same as that which is used here at home to justify injustice or violence against his own racial group."

(From the article in this issue "The Causes of Race Riots")

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